

# THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. IV.

MAY, 1887.

No. 5

## EDITORIAL NOTES.

WE ARE HAPPY TO ACKNOWLEDGE the receipt of many interesting letters last month, some bringing subscriptions from old subscribers who had forgotten us, or neglected us—we do not know which, and others encouraging us to stand fast in the Lord on the evangelical platform common to all Christians, where we have stood for the last eight years, and not be led aside by the teaching of such men as Dr. Fulton, who preached at one of our services that there is no salvation for Catholics except by uniting with his church!

Other letters told us of interest among Catholics, who have been greatly pleased by the editorial articles on Father McGlynn's case, and yet others like the following from Professor Geo. MacCloskie, LL. D., of Princeton College, brought us great comfort :

PRINCETON, N. J. April 4, 1887.

DEAR BROTHER.—I have much enjoyed the spirit, good sense and good humor with which you carry on your work, and am glad to note many tokens of good resulting. Believe me,

Yours very truly,

GEO. MACCLOSKIE.

ANOTHER LETTER THAT WAS VERY welcome was one dated April 6th, from the Rev. Dr. Dennis Murphy (a converted Catholic), Presiding Elder in the Iowa Conference, Methodist Episcopal Church, in which he said, "I rejoice to read in your excellent CONVERTED CATHOLIC that you are having a great measure of success. It is the best monthly that comes to me. I showed it to Chaplain McCabe, who has been here, and he was so pleased with it that he at once subscribed for it. I have recommended it to many in my District. It is the only paper in the United States from which we can get a discriminating judgment concerning the McGlynn movement. . . . I wish I could enter the field and help you in such a good work. Some day I hope to do so."

WE WILL SEND THE CONVERTED CATHOLIC for the last five months, containing the fullest account of Father McGlynn's Case, as trial copies, to any address for 30 cents. We hope our readers will send us long lists of names of their friends, with the amount enclosed.

IN REPLY TO MANY INQUIRIES FROM ministers and laymen of all denominations, it is necessary to say that Rev. Justin D. Fulton, D. D., has no connection with the Reformed Catholic work. It is not a question of whether it would be a good thing for the work to have him identified with it. He is pastor of a church in Brooklyn—the Centennial Baptist Church—and as such he takes a trip through the country speaking on the general subject of Romanism in the churches of his denomination. It is a pity that a man of his zeal and ability could not rise above the denominational question in the issue with Rome. Not only Baptists, but Presbyterians, Methodists, Congregationalists, Episcopalians and all other Protestants should be united in contending for the truths of the religion of Christ against the errors of the Church of Rome. The Roman Catholics are unfortunately ignorant of the points of difference in the various Protestant churches, and it is waste of energy to try to enlighten them on such subjects. But they greatly need the Gospel.

WE BELIEVE DR. FULTON STANDS alone in preaching that there is no salvation for Catholics except they unite with his particular branch of the Christian Church. We hold that Christians of all denominations are saved by the blood of Christ alone, and that Catholics when converted are exactly in the same condition as other Christians.

THE REFORMED CATHOLIC WORK TO be successful as a missionary agency must be undenominational, preaching Christ and him crucified the only hope of the world, and by his light dissipating Romish darkness.

THERE IS MORE ROMANCE AND GLORY in going to Africa to convert the heathen, than there is in visiting the North End of Boston for the same purpose. But that there is no less danger, is apparent from the letter we publish this month from the students of Boston University. When the Christian youth of America thus go out to evangelize their fellow citizens who are governed by the Pope, there is hope for the country. Convert the Roman Catholics—make them Christians by lifting up Christ before them, and they will be good citizens. Leave them alone, to be governed by the priests—who are governed by the bishops, who are governed by the Pope—and they can never be relied on as American citizens.

THE REMARKABLE PAMPHLET, "Romanism and Politics; Tammany Hall the Stronghold of Rome," issued from this office, should be widely read. An esteemed correspondent in Newton, Mass., writes concerning it: "Many thanks for 'Romanism and Politics.' We have read it with great interest. So finely, so fully and so unanswerably stated a case will do untold good." As will be noticed in advertisement page, the price is only 10 cents.

Ten copies of Lord Robert Montagu's "Reasons for Leaving the Church of Rome," a tract of 24 pages, will be sent from this office for 10 cents; and his great work, "Recent Events and a Clue to their Solution." Price \$5.00.

WE HOPE TO RECEIVE MANY ORDERS for "Religious Persecution," by Rev. John Lee, B. D. (noticed in our last). It is an excellent pamphlet of 84 pages; price 25 cents.

## REFORMED CATHOLIC WORK.

The services in Masonic Temple during April were well attended, and the interest in the work, especially on the part of Catholics was very great. Father O'Connor preached every Sunday. As usual there was a service of song commencing at half past seven and lasting half an hour, then reading of the scriptures and prayer, followed by a Gospel sermon of half an hour. By "Gospel Sermon" is meant, the way of salvation through and by the Lord Jesus Christ. The Son of God is presented as the Good Shepherd seeking his lost sheep; as the only Mediator; as the Intercessor of those who believe in him; as the Redeemer from all iniquity, and the Saviour of sinners. Christ is lifted up, even as Moses lifted up the serpent in the wilderness, that he might draw all men unto himself. He is presented at each service as a living power, such as he was with the first Christians, and as he has been with all who have assembled in his name—"Where two or three are gathered together in my name, there am I in the midst of them."

Next to the number of Catholics present at the services, the most notable events during the month were the restlessness of some Romanists while the preacher was lifting up Christ and presenting him as a complete Saviour. On two occasions four well dressed people arose and walked out of the hall, making demonstrations of anger.

It was a strange sight to see intelligent and seemingly respectable Catholics unable to hear the mention of Jesus as the only Mediator, and the all-sufficient Saviour. Evidently they loved the Pope more than they loved

Jesus. But it seemed strange that they were not *ashamed* to let their fellow-citizens see them in such a state. After the sermon there is an application of its chief points to some subject of special interest to Catholics. Father McGlynn's course in his efforts to reconcile the Roman Catholic Church with the freedom and liberty allowed each citizen of this country has been dwelt upon, and his opposition to Roman methods generally has been forcibly brought before the congregations.

The various aspects of the McGlynn case have been presented—the uprising of Fathers Curran, Malone, Burtzell, and many other priests in support of Father McGlynn—the rebellion of St. Stephen's parishioners (many of whom have been at every service in Masonic Temple since Father McGlynn was suspended), and the universal sympathy of the Catholics of the United States with the deposed priest—all these topics have been treated in a good-humored way, showing sympathy with the Catholic people; and yet insisting that it was not safe or prudent to trust so important a matter as eternal salvation to any priest or pope.

The doctrines of the Church of Rome are at best confusing, and conflict with the doctrine of Christ and the Apostles. What Roman Catholics really want is the direct way of salvation, made plain and simple to them so that even the unlearned might understand it. No scheme of theology, no man-made plan of salvation will help them. Rome has schemes and plans without number, and the people are tired of them. "Certain Greeks came, saying, 'Sir, we would see Jesus.'" Certain Catholics—thank God, a great number—are saying the same now.

## Correspondence.

DEAR BROTHER :

Enclosed find money order (\$1.00) for THE CONVERTED CATHOLIC.

Although we have here quite a number of different papers at present, and but little money to spare, yet the noble work in which you are engaged among your people in the Roman Catholic Church interests me so much that I cannot do without your worthy magazine. Your letters to the Cardinal will surely be very interesting. The "innocent" Cardinal seems to be shocked at your statement in regard to priests being imprisoned, and calls it a falsehood. What would his Eminence have to say of the Jesuitical organ in Rome, the *Civiltà Cattolica*. I read the following extracts in the German *Christliche Apologete* only last week. The same paper formerly tried to prove that all who have been baptized are under the jurisdiction of the Pope. Among other things it has the following word for word : "Those who fall off voluntarily from the Roman Church are in actual rebellion against the Church, and for them she uses her judges and power of punishment. For instance, she executed John Huss and Giordano Bruno. No one has a right to take offence on account of these executions, as heresy is the greatest crime in human society." I wonder if this language would shock his Eminence.

JOHN BAUMANN.

SHERRILLS MOUNT, IA.

If I had the money to spare I would take two copies. I would rather pay ten times more than go without it.

Mrs. F. D. B.

MORRISVILLE, N. Y.

DEAR BROTHER O'CONNOR :

I have been very much interested in the recent numbers of THE CONVERTED CATHOLIC, and especially in the case of Father McGlynn. No other papers that we received gave such a full account of the case. I hope he and his flock will come out altogether from Rome and take God instead of the Pope for their guide. One thing only in his case prevents loyal Americans from more generally sympathizing with him—his sentiments that seem to lean towards communism, and the feverish state of the public mind now in regard to the loose ideas entertained by so large a part of our foreign population. This for the time being has caused our people to overlook the great step Father McGlynn has taken in breaking with the Pope. We hope and pray that he may be led aright.

S. L. GATES.

CARBON, PA.

[The "foreign population" will become Americanized when freed from Popery, never otherwise. The religion of Christ is the only antidote against "loose ideas." Father McGlynn has taken the first step towards correcting all the errors of his life by denouncing Romanism "as the greatest foe of liberty, and a hindrance rather than a help in bringing the teachings of Christ to all the world." The land theory will be settled by the common sense of the American people, but the souls that Popery has held in bondage are in danger of perishing. We hope our readers will unite with our esteemed correspondent in praying that Father McGlynn and his people might come to know the truth in Christ that shall make them free indeed.—EDITOR CONVERTED CATHOLIC.]

**Good Work in Boston.**

BOSTON UNIVERSITY  
SCHOOL OF THEOLOGY, }  
72 Mt. Vernon St. }

DEAR SIR.—

While I was in Maine, a few weeks since, spending a short vacation from school, I related to some of my friends there, who were readers of *THE CONVERTED CATHOLIC*, and sympathizers with your work, the experience of a band of our students, who have organized for Gospel work among the people living at the North End. The above friends urged me to write to you concerning the matter, saying that you would like to know of it.

I promised to do so, and send you this account. The missionary of the North End Mission, Mr. Jankers, requested our boys to assist him in his work. We organized something after the model of the Salvation Army, and on Wednesday night Feb. 23, at 7.30, we formed a line, four abreast, and assisted by a cornet player, thirty of us marched through some of the wickedest streets of Boston. We had not gone many steps before we were surrounded by the wildest crowd that I ever saw; clubs, dirt, sticks and stones were thrown at us, but strange to say no one was seriously injured. My face was cut by something that was thrown, and as I attempted to catch a polo stick, that a young man had raised to strike the brother at my side, a man struck me in the face with his fist. The crowd pressed upon us in the rear so close, first kicking, striking, tripping, pushing and then with sticks knocking our hats off, that we were obliged to walk backwards a good part of the way in order to keep them from trampling upon us.

The boys who were in the line that night were brave Christian workers, and no attempt on their part was made to retaliate.

At the Gospel meeting which followed the march there was much disturbance, but as the service closed, 9 or 10 of those poor fallen men and women were pleading for mercy at the altar.

The next morning our captain with another went to see two of the Roman Catholic priests. One of these priests received them very kindly but had no time to look into the matter. He was very gentlemanly and wished them success. The other priest was not in sympathy with the movement. He inquired if they were the ones who sounded Gabriel's trumpet the other night, reminded them that North End was a Catholic community, that they had no right down there. He would not let them interfere with the Catholics. He asked their ecclesiastical standing, and why they came there, etc., etc.

The boys saw that it was useless to talk with him, so replied that the true pope, God, commissioned the band. At this he opened the door and bade them begone.

We had no protection from the police the first night. Since that we have been accompanied by one or two policemen. Wednesday March 23, one of our number was struck during the march by a block of ice, which was thrown by some one behind, and he was knocked senseless. Two of the boys picked him up and carried him until he came to.

Fifty-five have been to the altar since the first meeting, most of whom I think have been converted. We expect greater results. Respectfully yours,

G. H. F.

**We Won't Give up the Bible.**

DEAR SIR:

I thought I would take the opportunity of sending the enclosed verses while my husband was writing to you. They were written for the public schools at the time it was first attempted to take the Bible out of them. It used to be sung with a hearty good will. I thought it was too good to be kept out of sight.

Mrs. J. R.

TRENTON, N. J.

We won't give up the Bible !

God's holy Book of Truth,  
The blessed staff of hoary age,  
The guide of early youth,  
The lamp which sheds a glorious  
light

O'er every dreary road,  
The voice which speaks a Saviour's  
love,

And leads us home to God.

We won't give up the Bible !

Nor heed the crafty tongue  
That would this treasure take away ;  
Ye wicked ones, begone !  
For ye would fain condemn our  
minds

To gloom of moral night ;  
But we defy your mortal power—  
And God defend the right !

We won't give up the Bible !

But could ye force away  
The very life-blood of our hearts—

Yet hear us joyful say :  
The words that we have learned  
while young

Shall follow all our days,  
And those engraven on our  
hearts

Ye never can erase.

We won't give up the Bible !

We'll shout it far and wide,  
Until the echo shall be heard  
Beyond the swelling tide ;  
Till all shall know that we, though  
young,

Withstand your treacherous art,  
And that from God's own sacred  
word

We'll never, never part.

**From Romanism to Judaism.**

On March 29, 1887 at Buffalo, N.Y., Patrick White, of New York City, a Roman Catholic Irishman, was received into the Jewish faith after undergoing the rite of circumcision. Immediately afterwards he was married in the synagogue to Miss Lena Levi, a beautiful Hebrew girl of twenty. The parents of the young girl would not consent to the marriage outside their faith, and Patrick, who had not much of any kind of religion, was willing to do anything in his power to obtain the girl.

Another Irishman united with four churches "to make his salvation sure," he said. He did not understand their denominational differences, but they all agreed substantially, and he thought he could not go wrong by joining as many of them as possible.

Last year a young professor in the Reformed Seminary at Bloomfield, N. J. a convert from Judaism, renounced Protestantism to embrace Romanism. It may be taken for granted that he will become a priest, and, after a few years experience of that kind of life, will return to the religion of Christ. Great changes in the Roman Catholic Church in America will occur as the people enjoy the liberty of this country. God grant that they will be towards Christ's kingdom, not away from it, as in the case of Patrick White.



### Roman Catholic Mediators.

Mr. R. C. Morgan, editor of the London *Christian*, has been recently in Rome, and in one of his interesting letters to his paper, he tells us that he went to hear an English priest, Father Mackay, who had been specially appointed to preach during Lent to the English and Americans sojourning in that city. The following is from *The Christian* of March 10.

The second sermon I heard from Father Mackay was on 1 Tim. ii. 5:—

For there is one God, and one Mediator between God and men, the Man Christ Jesus.

This was a bold text for a Papist, but the priest was equal to the occasion. He began by saying that a mediator is one who comes between others; and there is a sense in which there are many mediators between God and men. The angels, because God uses them in conferring many benefits on men. The saints, because they make intercession for others. Moses was the mediator of a law and a covenant. Most of all, the blessed Virgin Mary was a mediator, because she gave us Jesus. There may be also evil mediators, who come between others to do them hurt, as Satan.

But there is a sense in which there is only one mediator between God and men, the Man Christ Jesus. He was the one who came to make reconciliation between God and men

But, although Christ had done this for us, it would be of no benefit to us, unless we did our part. We must do penance; we must repent. We must do what Jesus had done. We were his members; then we must also make

ourselves acceptable to God; we must do good works, works of merit; we must make satisfaction; we must deserve salvation.

Such an utter want of distinguishing between things that differ, such a fusion and confusion of them is another Gospel, which is not another. The mention of angels and saints, the Virgin Mary, and Satan, as all in one way or other mediators, as well as Christ, is as foreign to ordinary thought as it is without suggestion in the Word of God. It is not surprising that professedly Protestant women who flirt with this false system should be seduced by it; nor that men born in Romanism and who have seen its hollowness, should say: We believe in God, but angels and saints, and Mary and Jesus, and all the rest, we do not know anything about. Father Mackay's mixing up of Jesus with saints and angels is well adapted to produce this state of mind.

Many professed Protestants so far sympathize with Popery, that while they will give for philanthropic purposes, they will give nothing to missions whose object it is to lead souls out of that idolatry of Christ, or, as they say, to interfere with their religion. I remember that last year I heard at Tangier of Englishmen who had been to Africa on an anti-slavery mission, discouraging any interference with the Mohammedanism of the Moors. Could anything be more ungracious and ungrateful to the last loving command and promise of Jesus, "Go ye unto all the world and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world?"

R. C. MORGAN.

### First Use of the Word "Catholic."

"Wherever the bishop is found, there let the people be; as wherever Christ is, there is the *Catholic* Church.

"This is the first time that the term 'Catholic' is applied to the Church, and that episcopacy is made a condition of catholicity."—Schaff. *Hist. Christ. Ch.*, ed. 1883. II., 147, 148. See also p. 510 note, "The term *catholic* is first used in its ecclesiastical sense by Ignatius, the zealous advocate of episcopacy." Same reference *Ad Smyrna*, c. 8, "So also in the letter of the Church of Smyrna on the martyrdom of Polycarp (155) in Eusebius H. E. iv.: 15." The reference to Eusebius is as follows: "The Church of God at Smyrna, to that of Philomelius, and to all parts of the holy catholic (universal) church everywhere, mercy, peace, and the love of God the Father, and of our Lord Jesus Christ be multiplied." "But after he (Polycarp) had ended praying, and had remembered all that had ever been connected with him, small and great, noble and obscure, and the whole catholic (universal) church throughout the world," etc.

"In the 'Catholic Church'—an expression introduced by him—that is the episcopal orthodox organization of his day, the author sees, as it were, the continuation of the mystery of the incarnation," etc. — Schaff. Ignatius, *Hist. Chr. Ch.*, II., 659.

No word in the language is more entitled to good usage than the word "catholic," and none is more constantly abused. This word means universal, and when applied to Christianity means the universal, undivided, entire Christian Church; yet it is constantly used by Roman Catholics as a proper

title for their own communion, and is freely applied to them by Protestants, as if it was their correct designation. An instance of a greater misuse of an important and wide-reaching word can hardly be named. The official title of the Roman communion is the "Holy Roman Church;" the Greek communion is known as the "Orthodox Church;" the Anglican body is known as the "Church of England;" and the great body of Protestants are members of the visible body of Christ (the Church) in the world. These are the facts. But there has grown up the usage in this country by which Protestants, for short, call their Roman brethren "Catholics," when they have not the slightest idea of saying that the Roman is the only part of the Christian Church that is truly catholic, and the Roman people have quietly dropped the word Roman and pushed the claim of true catholicity in every part of the world.

The way in which the present usage has been reached is the result of the sharp antagonisms of the sixteenth century, but its present use by the Roman Church is entirely misleading and is not true to fact. Historically and as a matter of fact, the claim is not to be conceded by the false use of the word. The Roman is no more the entire Catholic Church than is the Greek or Anglican, or the aggregate Protestant body. Together they are the universal church—the Catholic Church—and no twisting of the language or perversion of facts can make them anything less. It is idle for Roman ecclesiastics to claim a name which the authoritative documents of the Roman Church expressly disavow. Some Anglicans of the ritualistic type have assumed



the title of Catholic and made themselves in their individual capacity as absurd as the Roman leaders make themselves in their official capacity in claiming what even the council of Trent refused to assume.

The truth is that all the great churches of Christendom express in their formularies what is called historical catholicity. The "Catholic Church" is in the world, but it is to day divided on the question of the papacy, of apostolic succession, of the meaning of the eucharist; and if one cares to magnify these points, it is most desperately divided. But when common sense takes the place of ecclesiasticism, it is seen that the application of the term "catholic" exclusively to any one of the great historical churches is a piece of silliness that will not stand for a moment among intelligent men. A broken Christendom forbids the use of the term by any single part of the entire Catholic Church. Roman ecclesiastics may fly in the face of this and twist the facts of history or the present position of the Christian Church in the world, but their statements will not be accepted because the whole history and force of the non-Roman portion of mankind refutes them.

We need plain speaking. The Roman Church with all its traditions is the Roman Church, neither more nor less, and should be called what it has been in history, and what it is in fact. The time has come when men should keep the word "Catholic" to things which are catholic. It is the constant and perhaps unthinking misuse of the word that is responsible for our divisions. It is time to cry a halt on the word "Catholic" and keep it true both to historical facts and to the present life.

### More Kind Words from England.

The *Protestant Times*, of London, one of our most valued exchanges, edited by Mr. Thomas McClure and published in the interest of the Workingmen's Protestant League, has the following kind notice in its issue of April 1:

THE CONVERTED CATHOLIC, published, by a converted Romish priest, James A. O'Connor, 60 Bible House, New York, is a most interesting and important monthly. From it we learn the whole of the late proceedings regarding Father McGlynn, the action of Archbishop Corrigan against him, and how the Pope, through Cardinal Simoni, was induced to write "The Pontiff commands Alumnus McGlynn to come to Rome at once." On his refusal Archbishop Corrigan further wrote, "As the teachings of even the 'Holy Father' seem to have no weight with you, I can only beg God to grant you grace to recognize in time the error of your ways." Although this Archbishop was thinking only of his god, the Pope, or of some other equally frail and helpless, yet the Almighty had given Edward McGlynn grace and strength to resist these men of sin and worshippers of satan; and having been suspended as a priest of Rome, he defied both the Pope and the Cardinal. He is now, we trust, under the guidance of an Almighty power, being brought out from the errors of Popery. Though we do not endorse the sentiments he expresses, or agree with his theory by any means, yet we believe that this is the hand of God, and will be fraught with great events to America, and bring about a state of things that will influence the whole world, and redound to the glory of God.

## SKETCH OF FATHER O'CONNOR'S LIFE AND WORK.

### A Sabbath School Address.

*(Reported for The Converted Catholic.)*

The Sabbath School connected with the Throop Ave. Presbyterian Church, Brooklyn, Rev. Dr. Foote, pastor, is one of the largest in the city, numbering 1,300 hundred in the home school and 2,000 more in two mission schools. As might be expected, it is most active in all good works; and the whole school has resolved itself into a missionary society. In this capacity they hold quarterly meetings, when they are addressed by prominent Christian workers. Dr. Stuart H. Close, the superintendent, being a warm personal friend of Father O'Connor, and greatly interested in his work, invited him to address the school on Sunday afternoon, March 27. The school completely filled the body of the church. It was a very pretty sight; the little girls and boys occupied the front seats; next came the intermediate department and Bible classes, flanked by a small army of teachers. Standing room only remained, and every inch of that was occupied by eager listeners. After the usual preliminary exercises, Father O'Connor spoke in substance as follows:

My dear children, I would rather speak before an audience of one thousand Presbyterian ministers than to you, for I well remember when I was a child how hard it was for me to be interested in the talk of older people.

Children love stories, and you, as Sunday-school children, must naturally love stories about Jesus, the children's

friend. I know you would not be weary of hearing about him from me to-day, but I will not encroach on the province of your parents and teachers. After Jesus, you next want to hear about friends of Jesus, men and women who loved and served him faithfully, and who fought the battles of the Lord successfully. I will speak to-day of some of these, and first of a man who lived about four hundred years ago.

This man's name was Martin Luther, and his home was in Germany. He was a Roman Catholic priest and a good man; he tried to do right, to serve God faithfully. You children have been taught by your parents and teachers that you are to pray to God, and ask him for what you need; but Martin Luther had no such teaching. God to him was a great and terrible being who was angry with sinners. Then he knew but little of the Bible—God's love-letter to man; for Roman Catholics do not have access to the Bible as do Protestants. But one day Martin Luther found a Bible, a Latin one, in a monastery. In it he read the wonderful story of the Lord Jesus—how he came to this earth, lived among men and then died upon the cross to atone for our sins. He found that Jesus was his Saviour, and all the rest of his life was spent in telling this good news to all whom he could reach.

I have a picture of Martin Luther as he appeared at the Diet of Worms, where he stood before the Emperor, Charles V., and all the nobles of his court, princes, cardinals, bishops, and priests. He was asked to retract the statements he had made upholding the Word of God, and apologize to the Pope of Rome for speaking disrespectfully of him. But he said: "I cannot

do that. What is contained in the Word of God is true, and if the Pope doesn't like it I cannot help him." He was threatened with all kinds of punishment, and the cardinal who was present said, "Retract!" "I cannot," said Luther, holding up his right hand and placing his left hand on the sacred book (just as he appears in my picture), "I cannot and will not retract. All I have said of God's Word is true. Here I stand; I cannot do otherwise; God help me! Amen!"

The other day I was sitting in my office in New York, when the door opened and in walked a tall, robust Catholic priest, who looked just like that picture, and I thought, Has Luther come back from the dead? This man, too, was a German and had been a priest, and like Luther was seeking the salvation he could not find in the Roman Catholic Church, where Christ is covered up by statues and pictures of dead people that the Popes of Rome have labelled "saints." It does not do us any good to pray to dead people.

The greatest work Luther did was to translate the Scriptures from the Hebrew and Greek into the language of the common people. I have another picture showing Luther, Melancthon and their friends translating the holy Word of God into the German language. Other Catholic priests, like William Tyndale, about the same time were translating the Bible into English.

This period is known in history as the time of the Reformation, when people learned that they could go to heaven without leaning on the false promises of Popes and priests. The Roman Catholic Church will not allow the people to be saved by the power of God alone; the Virgin Mary and popes

and priests must help in it. But they cannot help. As Father McGlynn, a priest in New York, who is now fighting the Pope, said the other day, they are hindering rather than helping the poor souls who trust in them.

I would like to tell you about Father McGlynn, and how happy he is since his ecclesiastical superiors forbade him to exercise the duties of a priest. But I see a shade of disappointment stealing over Dr. Close's face, for he told me I ought to tell you something about myself, and he is afraid the time will be up before I begin. Well, I wish it was, for I do not like speaking about myself. But it seems I cannot help it to-day.

I was born in old Ireland not far from the beautiful Lakes of Killarney, about forty years ago. I speak of "old Ireland" because there is a "New Ireland" established in this country—in all our large cities, and in Massachusetts especially—that is not quite the same as the Ireland of my youth. I have nothing but pleasant recollections of my early life. My parents, and their parents, and theirs, going back for hundreds of years, were all Roman Catholics.

Many of my relatives had been priests, and my dear mother was very anxious I should be one. I went to school at home until I was eighteen; then I went to Paris, France, for a number of years. Then I came to this country and studied in St. Mary's Seminary, Baltimore. Sixteen years ago I was ordained a priest in Chricago. I tried to do right, to set a good example to my people, and they all loved me; for Catholics are very fond of their priests. I married them, baptized their children, buried their dead, and heard their con-

fessions. Ah! you don't know what that means. Here, you big boy in the centre of the church, come up here and tell me all the bad things you did last week. You won't do it? Well, my people would come to me, I would sit down [suiting the action to the word] and they would tell me all their wrong-doings. And then I would give them absolution, and tell them their sins were all forgiven, and they went away comforted. I would also confess my sins to a brother priest, and get his absolution. I did not know that I could go to God for myself alone.

After a while I became very much dissatisfied at many things in my Church. I saw my ministrations did not make the people any better. Their confessions of sins were always about the same. God did not seem to have anything to do with them, except a very few, and they were the persons who could best get along without a priest. I was not happy in discovering flaws in the Church of my fathers, and in finding out errors and mistakes in bishops and priests whom I desired to honor. But I could not shut my eyes to the false teachings of my Church, and as I could not wink at them, I said to myself, I will leave them forever. I had a hard struggle to do it. I contended with myself. I told my confessor all about it, and I told my bishop. Both said I would go to the bad if I did not mind my business as a priest. But I was sick of it. So I left Chicago, where I had been priest and began to study medicine.

It is like taking a bitter pill for me to go on speaking in this way of myself,—that is like all pills except what your honored president, Dr. Close, gives to his patients—they are all sweet I hope.

But I must run on with my discourse by telling you that I was not happy in my medical studies, for I had always been spiritually-minded, and I had been brought up a teacher of religion. I had been seeking to do the will of God, even as a priest, and I could not be happy unless I could find the way of the Lord for my own soul.

I came to New York about eight years ago. One evening a friend said to me, "Have you told all your trials and troubles and sins to Jesus?" I shall never forget that night. I learned from this friend how Jesus hears every one who honestly and sincerely cries to him; how he wants no one to interfere between himself and the sinner. I told all to Jesus, laid before him the sins of my life, and asked his forgiveness. The friends and acquaintances of my life did not know my sins, but Jesus did, and I asked him to wash them away. You know what his promises are: "I will blot out your sins; I will bury them in the depths of the sea; I will remove them as far as the east is from the west" and so on. You all know these promises, and I hope you will fully know how true they are, as I did.

Up to that time I did not intend to preach, for I did not know what to preach and did not wish to offend my beloved parents and friends. But after I was converted—that's the only word that can express the change that had come into my life—I was constrained to preach the true way of salvation through and by the Lord Jesus Christ to the Catholic people. My influence as a priest was great among them, and I knew I could turn it to good account in teaching them the way of the Lord. Thus it is that I began

to preach in New York to the Catholics whom I could get to listen. Many, many have heard the word and have been blessed by it. I know only one doctrine—salvation by the blood of Christ; I know only one way—repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice—the Bible as the revealed Word of God, to be believed from cover to cover. All this I preach to the Catholics in opposition to the powers of evil that would keep them in sin, and to the power of the Church of Rome that would keep them in ignorance and superstition. I do not blame the priests for not teaching the people better, generally they do not know better themselves. But they must be made to stand aside and let the people see that there is only one real priest—the great High Priest Jesus the Son of God, who ever liveth to make intercession for those that believe in him. The Catholic people believe in him, but the priests will not let them come to him. I preach that the people have a right to come to their Lord and their God, who has purchased them at a great price, even his own blood, and that no power on earth has a right to come between the repentant sinner and the loving Saviour. The Catholic people gladly hear that doctrine, and every year great crowds of them have attended our services in Masonic Temple, New York; more this year than ever before. How many of them become converted? you will ask. It is hard to tell. Our work is in great measure an educational one—teaching the people how to lean upon and trust in the power of God rather than in the priests as now. The conversion and salvation of the soul is the

work of God, not of man. Hence we leave to God the fruit of our labors. But he shows us many, many conversions. We have formed no church; our work is a missionary one. There are enough churches and denominations in the world to which the Catholics can go after they are converted—when they become like other Christians.

He had received many priests out of the Roman Catholic Church, and had given them a hearty welcome. But only a few of them could be induced to enter upon the work of preaching to the Catholics. There was no salary for them, and they found it more agreeable to become pastors in the various Protestant Churches. But though he had no salary himself, he believed God would sustain him in the work, and that in time means would be provided for keeping the others also at work.

In conclusion, Father O'Connor asked the children who knew and loved Jesus to speak of him to their Catholic neighbors, and to invite them to the Church and Sunday-school. He was able to hold the attention of the children for nearly an hour, and they manifested their interest in what he said by vigorously clapping their hands at the close. When one of the church officers was about to check their demonstrations, Dr. Foote, the pastor, said they were perfectly justified in so doing, for years ago it was customary for congregations to express in that manner their approbation. St. Chrysostom mentions this, and he (Dr. Foote) was so deeply affected by the discourse they had just heard he also felt like clapping his hands. He was thankful to God for the work that Mr. O'Connor was doing among a people that Protestant ministers could not reach.

**FATHER MCGLYNN'S COURSE.****Approved by many Priests.**

[EDITORIAL.]

Seats in one of the boxes near the stage had been tendered to the writer and his wife to hear Father McGlynn's lecture in the Academy of Music, Tuesday evening, March 29, and we were glad to avail ourselves of the opportunity of hearing this man who, while yet calling himself "a priest of the Catholic Church," has taken the bold stand of defying the Pope of Rome and all his bishops. The scene in the Academy was the most extraordinary Catholic demonstration ever witnessed on this continent. The great building was crowded in every part, while the stage and boxes were filled with prominent laymen and priests. Among the latter were Fathers Burtzell, McLaughlin, Barry, Taylor, Boyle, Riordan, Curran, and the venerable Father Malone, of Brooklyn.

The whole audience arose and cheered again and yet again for more than five minutes as Father McGlynn appeared on the stage. He tried to speak, but the men yelled again and again, and the women waved their handkerchiefs and cried for joy. A gentleman in the box with us said, "This bodes no good to Rome," and he was right. Here was a suspended priest who could not say mass nor hear confessions, nor perform any of the duties that have been deemed essential to their salvation by Roman Catholics; who could not even get absolution from any of his brother priests, on account of his contumacy; who, less than three months ago had deliberately written to Archbishop Corrigan, his ecclesiastical

superior, "I deny the right of bishop, Propaganda or Pope to coerce or punish me, and I deny their right to summon me to Rome. I will not go to Rome." Here was this priest, Edward McGlynn, "suspended, degraded and disgraced," as far as the power of Rome could do it, yet cheered and applauded to the echo by five thousand men and women of intelligence and respectability who had hitherto bowed to the dust before that power.

Rome has exercised a mighty power in the world, and her growing influence in this country has caused the lovers of liberty to look on the future with alarm. But no one could witness that scene in the Academy of Music without thanking God and taking courage. What the future will bring forth God alone knows, but every encouragement and help should be given by Americans to those Catholics who are trying to emancipate themselves from the slavery that at one time or another has been the curse of almost every country in Europe. Reforms and changes must come from inside. The Reformation of the sixteenth century was the work of those within the communion of Rome. It was at first slow, and the work was seemingly the rebellion of a few discontented priests. But by and by men saw that GOD was in it, and great multitudes flocked around the standard of Liberty that those "rebellious priests" had erected. As surely as God was behind Luther and Knox, and Calvin, and their followers, in their defiance of Rome, so surely is he behind this movement of the Catholics in America to day.

The lecture was a masterly effort. Father McGlynn was known on the public platform as an eloquent speaker,



but his discourse in the Academy of Music stamped him as a great orator. It was, of course, the event of his life; though when that discourse is forgotten, as it soon will be, because of its glittering generalities, the ringing words he penned in reply to the summons to go to Rome—"I deny the right of Bishop or Pope to summon me to Rome; I will not go to Rome"—will live in American history. The whole discourse was profoundly reverent, though as far as there was any "religion" in it the only thing he said was that he knew his theology—the science of revealed religion, and that the dogmas taught by the Church of Christ (he did not say Roman Catholic Church) must necessarily have their origin and sanction in the teachings of Christ and his Apostles; and that any doctrine that the Church would define as a Christian dogma would come just so many years too late, as the number of years that had elapsed from the day that the book of Revelation was closed, if it were not contained in the original deposit of the revelation of God.

That broad declaration excludes all the later dogmas of Rome. Father McGlynn believes in the Word of God, but most certainly not in the word of Corrigan or the Pope. All Christians are at one with him there. Exclude the dogmas distinctively Roman—transubstantiation, priestly absolution, mediatorship of the blessed Virgin Mary and saints, infallibility of the Pope, etc.—Exclude all these, and there remains the Christian faith in the Catholic Church. It is the failure to recognize this on the part of Italians and French Romanists that has caused so many of them to become infidels. The Pope was their god, and when they

discovered that he was no god at all, but at best a good natured old gentleman who amused himself by playing the role of king and pontiff, and when they deprived him of this pleasure by compelling him to stay in the Vatican, they said there was no God. But the Irish, for whom the writer can speak with confidence, will not lose faith in God when they defy the Pope.

Great things may yet be expected from Father McGlynn; and though he may not yet "come out of Rome," the "Fatherhood of God and the brotherhood of man" that he preaches will draw the people who love him nearer to American Christians and make them friends rather than enemies of our institutions. The political economy of Father McGlynn may be different from that of John Stuart Mill, or from what is taught at Harvard, Yale and Princeton, but there is no danger that it will lead to communism. The American people will allow every man to have his say on public questions, provided he knows how to say it decently and in order, and will adopt or reject his theory according to their own good sense.

But however chimerical McGlynn's theories on land may be, no one can gainsay the good he has accomplished in leading thousands and tens of thousands of Roman Catholics into a rebellion against Popery, that in the providence of God will ultimately bring them into the fulness of Christian liberty.

#### FATHER CURRAN DISCIPLINED.

While Father McGlynn was speaking Father Curran, who had been his assistant in St. Stephen's Church for ten years, came on the stage, and again did the audience yell, scream, cry and cheer to the echo.

It will be remembered that Father Curran was removed to St. Patrick's Church on Mott Street when Father Donnelly succeeded Father McGlynn in St. Stephen's. THE CONVERTED CATHOLIC for April had a report of Father Curran's address at the Patrick's day celebration in which he said: "I am proud to be on the same platform with one whom I shall always love and honor, whose every word and act I endorse — my old friend and pastor, Father Edward McGlynn." and we added this comment: "Now is Archbishop Corrigan's opportunity for suspending Father Curran."

Within a week an order came to Father Curran, not suspending him, but sending him to Ellenville, a small village in Ulster County, N. Y., where he would have little or no duties to perform and where he could ruminate on the fate of honest Catholic priests. He left St. Patrick's Church on March 26, without a day's notice, and was supposed by Archbishop Corrigan to be vegetating in Ulster County when the papers announced that he had again manifested his friendship for Father McGlynn by attending his lecture. This was the straw that broke his back—or the Archbishop's back, we do not know which—and he was immediately deprived of his faculties and ordered into "retreat." He went to see Father McGlynn, who told him to obey at once. Accordingly he proceeded to the Passionist Monastery in Hoboken, N. J., and remained there in "retreat," doing penance and reading "The Lives of the Saints" until Easter Sunday.

The *Tribune's* account is as follows:

The penance imposed upon Dr. Curran for appearing on the platform of the Academy of Music with Father

McGlynn on Tuesday night is very severe. He was selected for special punishment out of all the priests that attended the lecture because of his friendship for Father McGlynn.

Dr. Curran stands high among the young priests of this city in point of character, literary ability and theological attainment. He was born in this city and is the nephew of the late Father Curran of St. Andrew's. Like Father McGlynn he was graduated in the College of the Propaganda. For over ten years he was connected with St. Stephen's as an assistant and the parishioners esteemed him highly. Though one of Dr. McGlynn's warmest friends he made no demonstrations in his behalf until Father Donnelly attempted to carry things with a high hand in the parish. Then it was found that Dr. Curran had a temper and a will of his own.

#### FATHER CURRAN'S OWN ACCOUNT.

Father Curran's account of his interview with Archbishop Corrigan, (*New York Sun*, April 3,) shows that duplicity is characteristic of high Roman officials all the world over. "I was sent to St. Patrick's" he said to the reporter, "and tried to do my duty there. Father Kearney, the pastor (a great friend of the Archbishop's) and the other priests were, I thought, very kind to me. On the evening of March 25, Father Kearney met me in the hall and said the Archbishop wanted to see me. I went up to the Archbishop's house that evening, and he greeted me very pleasantly, but surprised me by saying that he heard I did not get along well with Father Kearney.

"That is a revelation to me," I replied.

"He says you are away from the house too much to attend to your duties," said the Archbishop.

"That is a lie," I said, with all the emphasis I could. And then I explained that Father Kearney's house was more like a prison than a residence for priests. He has a rule that the outside doors shall be locked at ten o'clock every night. He has an immense key which locks the door, then a great bolt is pushed, and to cap it all, a great chain is drawn across and hooked. Every night when I heard that bolt and chain grate and rattle I felt as if I were in the Tombs.

"The Archbishop said that as long as they were the rules I should have obeyed them. He also referred to my appearance on the platform with Father McGlynn on St. Patrick's day, and ordered me to Ellenville. I went, but came down on Tuesday to attend Father McGlynn's lecture. On Thursday I received a letter from the Archbishop ordering me into retreat for going to the lecture. As to any further punishment that may be inflicted on me, all I can say is that I have a conscience and I must do what I think to be right."

We doubt if Father Curran ever read Luther's address at the Diet of Worms in 1521, where he said: "Unless I be convicted of error by the Scriptures, or by powerful reasons, neither can I, nor will I dare to retract anything; for my conscience is bound to God's Word, *and it is neither safe nor right to go against conscience.*" But whether he read it or not his fidelity to conscience is as true as was Luther's, and the sacrifice he has made for conscience sake is worthy of all praise.

#### ST. STEPHEN'S PARISHIONERS

How the parishioners received the announcement of Father Curran's suspension at their usual weekly meeting is told in the New York *Herald* of April 2, as follows:

Never was there a more tumultuous, wild and excited gathering than that which assembled last night at No. 207 East Twenty-seventh street to denounce Archbishop Corrigan for his action in sending Father Curran the friend of Father McGlynn, to do penance in the Hoboken Monastery. Packed and jammed together were young girls, old men, old women—women in silks, with diamonds in their ears—women in faded calico gowns and old shawls thrown about their shoulders—all giving vent to their wrath in every conceivable way against the prelate.

Dr. Carey was chairman. He said that Dr. James Curran had been sent to do penance because, as the friend of Father McGlynn, he had appeared upon the platform of the Academy of Music on Tuesday night last.

"I will tell you a few secrets. The Archbishop has sent out letters to the parish to give liberally on Easter week. How much will we give?"

"Not a cent!" came from the throats of about five hundred women. "We will boycott him!"

"A short time ago it was suggested to give Dr. McGlynn a hearing at the Archbishop's house, but Father Preston in alarm got up and said that it would never do, as 'he would talk them all down.'"

Mr. Feeney was the next speaker. He said the action of the Archbishop showed vindictiveness. He was trying to strike down not only our beloved

pastor, but his friends also. (Cries, "We won't stand it any longer!")

John G. Bealin next attacked the Archbishop in an address which was interrupted by cheers, hisses, wild threats, groanings and howls of indignation as he skillfully touched upon the troubles of St. Stephen's and its pastor.

He said that the people must acknowledge that passion swayed the mind of the Archbishop; that he was jealous of the great intellect and massive brain of Edward McGlynn—(applause, hisses, cat calls, yells and waving of handkerchiefs, greeted this speech)—jealous as Judas of him, and it is for this, his popularity with the poor and the oppressed, and for no other reason that he is trying to rid himself of him.

"This little creature of an archbishop may take it into his head to suspend a whole congregation for attending the lecture. (Laughter.) But if you live up to what you believe the power of heaven will never prevail against you. (Several old women, 'No nor the powers of hell either.')

Mr. James J. Gahan, editor of the *Catholic Herald*, enjoined the people to draw their purse strings tighter and let those responsible for the downfall of their pastor bear the expenses of their act. His place is now occupied by little men—(an old Irish woman's voice—"They are scabs!")—men who never had the qualities of Edward McGlynn.

The parishioners of St. Stephen's Church have been threatened with excommunication for the decisive stand they have taken in favor of Father McGlynn. In reference to this, Dr. McDonnell, Archbishop Corrigan's secretary, has issued the following:

"I wish to explain the nature of the excommunication referred to. It is a canonical law of the Church, made and promulgated by Pope Pius IX., in his constitution, known as 'Apostolical Sedis,' that 'Those who impede or interfere directly or indirectly with the exercise of ecclesiastical jurisdiction incur excommunication.' It is not necessary for the Archbishop to assert his authority; for insubordinate conduct in itself, under this canonical law, is sufficient to excommunicate. The Archbishop, however, has the power to excommunicate for sufficient cause at any time."

All the other priests who attended Father McGlynn's lecture have been "warned" that a repetition of the offence would lead to severe measures.

Several pastors who were suspected of sympathizing with the suspended priests made haste to say that they were not at the famous lecture. The cowardly fellows will meet with their deserts. In strong contrast with their pusillanimity was the bold utterance of Father Malone, the most honored priest in Brooklyn, who has been pastor of one of the largest churches in that city for thirty-five years, and who twenty-five years ago stood alone among the Roman Catholic priests as an Abolitionist. No man in Brooklyn is more respected and loved by all classes than is Father Malone.

#### FATHER MALONE SPEAKS.

When asked if he, too, had been "warned" for attending Father McGlynn's lecture Father Malone replied:

"Oh, that is nonsense." Then, after a pause, in which his face showed agitation, he exclaimed, "Are we in Russia? Can't a man attend a meeting without being seized and 'disciplined'? If this were the first day of April instead of the second, I would say the

whole affair was an 'April fool.' I have never agreed with Archbishop Corrigan's methods, but I cannot understand him now. His behaviour is tyrannical, inhuman, and totally without reason or excuse. What has young Father Curran done that he should be put on a diet of bread and water?

"Father Curran had been with Dr. McGlynn for eleven years, and now for simply attending this lecture by his old friend and co-laborer he is 'disciplined.' It is a crime! a terrible crime, which will have sad results.

"It is the work of a madman," he continued. "Archbishop Corrigan is so excited that he is no longer to be reasoned with. Nothing but the power of Rome can touch him. There are a hundred thousand Catholics in New York who hate the little Archbishop. His usefulness is practically gone. In this whole matter he has been as wrong as wrong can be. I think it will end in his removal. The priests ought to have the courage to take sides on this question and send to Rome their opinions for or against the Archbishop's position. But they lack independence."

"Do you think Dr. McGlynn should go to Rome?"

"Why, no, why should he? He is not accused of any fault as a priest. He is not accountable to Rome for his opinions on political economy. He believes in a tax on land, but what reason is there in that to subject him to a call to Rome. Dr. McGlynn has been faithful to his Church, to his God and to his country. He will, if need be, suffer unto death. Dr. McGlynn has powerful friends. He has the support of Cardinal Manning and Cardinal Gibbons. His speech for three hours on Tuesday night was the grandest

from both a political and a religious standpoint I ever listened to. Providence has destined him to lead in a great reform. He is the man to convert the atheists in social and religious life, the anarchist and the nihilist. He speaks burning words of truth. The placing of Father Donnelly, a man of brutal manners, in his place at St. Stephen's, was a sad mistake, but it may have been for the best in one sense, as it crystalized the sentiment in the parish quickly. I understand that this latest action of the Archbishop has caused the greatest excitement yet known in Dr. McGlynn's old parish and that even those who place pence on the plate are to be boycotted. It is a sad state of affairs."

Father Burtzell, pastor of the Church of the Epiphany on Second Avenue, one of the leading ecclesiastics of the city and a member of Archbishop Corrigan's official staff, was suspended for ten days for being present at Father McGlynn's lecture and avowing his sympathy with the deposed pastor of St. Stephen's. All the other priests present at the lecture realized next day that their heads were in danger, and some of them wrote to the papers saying they did not sympathize with Father McGlynn. But their disavowal was not sufficient. They were compelled, as were all the other priests of the diocese, to sign a memorial to Archbishop Corrigan saying they were in sympathy with *him* in his persecution of Father McGlynn! Can the priests of New York expect to be respected by their own flocks, to say nothing of their Protestant fellow-citizens, after such an exhibition of cowardice? Alas! a priest of Rome, with rare exceptions, is only half a man, who is utterly indifferent to public opinion.

**Typical Catholic Saints.**

BY LEO REED.

## III.

Nicolini, in his *History of the Jesuits*, p. 258, has a note concerning St. Antony the "miracle worker," as follows:

"This man is famous for working miracles. He is said to have restored to life his dear companion, a pig, which had been stolen from him, after it had been killed and eaten, and its bones thrown into a furnace; just as Thor, the great Scandinavian god, restored to life his ram. Another great miracle is recorded of him by his panegyrist. Having been forbidden by his superior (St. Antony was a monk) to work too many miracles, he one day found himself in a great perplexity. As he was passing through a street he heard a poor mason, in the act of falling from a lofty building, call upon him by name for a miracle. The poor saint, not knowing what to do, had recourse to an expedient. 'Stop a moment,' said he to the falling man, 'till I go for the permission of the Father Superior;' and the man waited suspended in the air till he returned with permission to work the miracle."

In the September number of THE CONVERTED CATHOLIC, we read how St. Paul of the Cross restored to life a cooked hen. But the biographer of St. Paul was surely ignorant of St. Antony's pig, or he would never have permitted *his* saint to be outdone. The hen had been only cooked, the pig in addition had been eaten and its bones consumed by fire.

Yet, without doubt, Nicolini, who was brought up a Roman Catholic and

educated by the Jesuits, has obtained his miracles from a reliable Catholic source. The learned historian of the Jesuits, however, relates the unvarnished truth regarding the holy society, and is hostile to monks in general, therefore some may object to his statements. So we will fall back upon the writings of "true sons of the Church" notably those of Dr. F. X. Weninger, with whom, as he is yet living (his address is Cincinnati, O.) some of our readers may be personally acquainted, and whose works are especially designed to meet the wants of the Catholics of North America. The Doctor seems to have estimated the standard of intelligence among the Catholics of this country by the standard of his associates and brethren, the monks. He no doubt relied on the potency of that ancient and idiotic argument as used by Rome that there is no limit to the power of God. We all know that there is no limit to Omnipotence, and there seems to be no limit to the stupidity and hypocrisy of monks, particularly of Jesuits, the leaders of Roman education.

Father Weninger in his "Lives of the Saints" omits mention of either the pig story or the mason suspended in the air. He does inform us, however that St. Antony once visited a certain city where the people were so wicked that no one would come to hear him preach. The Saint left his pulpit, walked to the shore close by and called on the fishes to come and hear him. A vast multitude of fishes responded. They thronged to the beach, raised their heads above the surface of the water and listened attentively while the saint addressed them on the goodness and power of the Creator and then



blessed and dismissed his curious audience. The whole town witnessed this wonderful event and we may be sure St. Antony did not again lack human hearers.

With the mean selfishness characteristic of persons who, too cowardly to accept the duties and responsibilities of their legitimate sphere, practically commit suicide by fleeing to the cloister, St. Nicholas "von der Flue" extorted from his wife her reluctant consent to a separation to enable him to adopt the life of a hermit. Shortly after his retreat to an almost inaccessible wilderness the Saint experienced a prolonged and awful attack of — colic. This he richly deserved, and had the gripes only continued long enough he might have been brought to his senses.

But this passing trial proved to be merely the prelude to an astonishing miracle, useful indeed to a wifeless hermit, but nowadays surely incredible to any except the broad intelligence of a "Professor" in a Roman Catholic college. From the time of this illness to the death of Nicholas, a period of nineteen years, some months and days, he was enabled to abstain entirely from food or drink. The reliable Dr. Weninger assures us that this long fast, broken only by a monthly communion, was during the saint's lifetime rigidly investigated and pronounced genuine by two bishops and many other persons of high standing.

One Otto Bitschnau, a Benedictine, who to the best of his monkish understanding has contributed his share toward enlightening the world by giving it a "Lives of the Saints," sums up the duration of the saint's abstinence, and makes it a round twenty years, but our Jesuit author, rightly estimating the im-

portance of particulars in a narrative so strange, limits the time with careful precision.

When some years since Dr. Tanner's forty days fast was heralded far and near, with what conscious superiority did not the monks and nuns and we who had been "educated" by them, look down from the heights of knowledge upon the "ignorant multitude" which could be astonished by a performance so trivial!

It is natural that in a barbarous age an interested priesthood should find ready acceptance of their stupid and ridiculous tales. The wonder is that in this nineteenth century and in these United States such bald nonsense should be sown broadcast by men, some of them, like Dr. Weninger, possessed of acknowledged ability, learning and wide experience. Has their nobler self been petrified by enchantment, as in a fairy tale, or must we look upon them as profound hypocrites who see in the spread of superstition the surest guarantee for the advancement of their Church?

Supernatural and impossible events crowd the pages of Rome's "good books"—"spiritual reading" as she loves to style these monkish records. St. Maurilius when a young priest called down fire from heaven to consume a temple with its idols. When the clergy and people of the city of Angers were assembled to elect a bishop their choice was guided by a dove of dazzling whiteness, which after circling about in the church finally rested on the shoulder of Maurilius. The Saint reluctantly accepted the post of honor and by rigid fulfilment of its duties justified his selection. But one day while at the altar offering mass

a woman requested him to administer confirmation to her sick boy. The bishop not deeming the case urgent, went on with his mass but before it was finished the boy died. The saint was grieved at what he considered his own negligence and punished himself in a curious manner. Secretly leaving the city he fled over hill and dale to a seaport and took ship for England. While on board he accidentally dropped the keys to the relics kept in his church into the sea, and of course thinking them forever lost, made a vow then and there not to return until those keys should again come into his possession. Arrived in England, Maurilius entered the service of a nobleman as a gardener, intending to expiate his sins by hard manual labor.

At the end of seven years the disguised bishop was surprised in the act of carrying lettuce from the garden by the messengers of his deserted flock, who found him by a divine revelation. He strenuously objected to their request for his return and finally mentioned the lost keys and his vow. "As to that," replied the men "on our voyage hither we caught a fish in whose belly we found the keys," at the same time exhibiting the precious articles.

Maurilius recognized the will of God and returned to his diocese where he was joyously welcomed. The holy man, however, proceeded at once to the grave of the boy buried seven years before, prostrated himself in prayer and—gasp for breath, dear reader, but doubt not!—restored that boy to life. "All those present" continues Father Weninger innocently, "were astounded, and now only comprehended fully what a holy bishop the Lord had bestowed upon them." (See Vol. II., page 378.)

PITTSBURGH, April, 1887.

### Converts From Rome.

Father Leclerc, the old Canadian priest to whom we referred in our last issue in connection with Father Chiniquy, has written the following letter to Archbishop Fabre of Montreal giving his reasons for leaving the Church of Rome. We translate it from the French Evangelical Journal *L'Aurore*, of Montreal. As we are on a Canadian subject, it may be as well to state that there is far more activity among the Protestants of that country than with us here. Canada to be sure is more afflicted with Popery in its most superstitious forms, but the United States will be just as bad by and by if the present indifference continues.

Mr. Leclerc writes as follows :

The most important truth for man to know is whence he came and whither he is going. Placed upon this earth where his allotted days are so many conflicts with grief and misfortune, he can truly say that this world is for him a vale of tears. Should he not ask himself especially when he sees that the hour will come when he shall be introduced into an unknown world : wherefore has God given me life, and wherefore is he shortly to take it from me ?

In vain do we consult the wisest teachers, the most celebrated philosophers. They are silent. Where then are we to go in order to find the answer to that all important question ? A question of vital importance to man. But if men are silent God has certainly been willing to speak to us. The infinite love of the Creator which induced him to give us existence, also arranged to send us his Word made flesh, and that word becomes to those who will

receive it, the way which they are to follow, the truth they are to obey, and the life which they are to imitate.

God has therefore spoken to us by his divine Son, and it is in the study and meditation of this divine word, we are to seek for the solution of this great question, Why am I on the earth, and why am I presently to leave it? Jesus Christ, the eternal truth, therefore came into this world to make known to us our duties towards God, towards our neighbor, and towards ourselves. If, therefore, I desire to respond to the merciful designs which God had in creating me, should I not receive with affectionate gratitude all the truths which the Son of God has so freely communicated to man. Should I not make it the object of my life? And it is, indeed, the one thing needful, because it relates to our eternal interest. If we faithfully follow in the way Jesus Christ has laid down for us, we shall certainly reach the goal for which God gave us existence. To follow and to practice this holy religion, this is the whole duty of man.

But how in the multitude of opinions which divide men concerning true religion, are we to know which will assure our eternal safety?

Without doubt, left to ourselves we are in serious danger of being deceived. But God in his infinite bounty has taken care to give us in his Divine Word an infallible guide in our research after truth. The Holy Scriptures! Here is where we should go in search of what we are to believe and how we ought to put it into practice.

The doctrine preached to men by Jesus Christ; this is the only true religion which we should embrace. The spirit of that religion is a light which

dissipates the shadows, a truth which annihilates error, a liberty which breaks the fetters of the slave, a love which drives out hatred, and a life which renders us victorious over death.

The religion which Jesus Christ gave to his disciples, is the one which we can follow without fear of deceiving ourselves. The Apostles in preaching the words of their Divine Master, and in enforcing the imitation of his ever holy life, knew of a certainty where they had found the true religion.

We ought therefore carefully to reject the thought that all the religions which divide the world possess the truth, and lead equally to safety. Because a Church which accepts and another which rejects the same doctrine, especially if that doctrine is fundamental, one of these Churches is fundamentally right and the other fundamentally wrong. But we are not liable to deceive ourselves as to the choice we ought to make if we depend upon the guide which God has given us, that is his divine Word. It was the meditation of that Holy Word, which opened my eyes, and brought me to the knowledge of the truth, after having passed long years in the errors of the Romish Church.

I see to-day that the greater part of the doctrines preached by the Romish Church are not founded on the authority of the Scriptures, and that that Church is altogether opposed to the one founded by the Apostles.

I cease, therefore, from this moment to remain a part of it, in order to follow the religion of the Gospel.

Praying the Lord to grant you the same blessing, I have the honor to be,

Yours very truly.

W. LECLERC.

## THE ROMAN CHURCH AND THE CHURCH OF THE BIBLE.

I. The prelates and priests of the Church of Rome in this country are usually shrewd and experienced people familiar with human weakness, and ready to adapt their arguments to the temper and cravings of the different persons they seek to influence. For one large class of minds, they point to the vast size of the Roman communion and its wide extent all over the world, making up, as it does, nearly one-half of all Christendom; to its beautiful churches and gorgeous services; to its copious religious writings; to its long and famous history. That is to say, an appeal is made in this fashion to the imagination, to the sense of wonder; but the question of right and wrong, truth and falsehood, is not brought forward, because that is not what people who are chiefly attracted by outside things care about. For quite another set of persons, tired of religious doubts and difficulties of the day, and puzzled by the rival claims of a hundred various sects, they offer not only perfect certainty and peace, but profess to be able to deliver their followers from the burden of direct responsibility for their souls, assuring them that they have only to obey their new guides, and their salvation is certain. And for yet a third and more truly devout class, they allege that the only way to have direct communion with Christ, the only way to obtain grace from the Holy Spirit, is to belong to the Church of Rome, because that is the one Holy Catholic Church which Christ set up on earth, with which alone he abides, and in which only the Holy Ghost dwells as Teacher and Enlightener.

II. The manner in which they undertake to prove this astonishing claim which practically unchurches all other Christians without exception, and asserts the extreme unlikeliness of their salvation, is as follows. First, they say that as our Lord set up only one Church and not several, only one Christian body now can be that one Church. The tokens, marks, or "notes," by which that Church is to be known are four, It must be One, Holy, Catholic, and Apostolic. But the Roman Church, says its agents, is the most united Christian body in the world. There is no variety of teaching within its pale, no such High, Low, and Broad, as in the Church of England, not to speak of the opposing doctrines of the various sects, Every Roman priest, all over the world, teaches exactly the same doctrine, without a tittle of difference. It is Holy, by reason of the long line of great saints which it has produced and produces still. It is Catholic, not only as world-wide, and by far the largest Christian body, but because in fact it is the only body which calls itself, and is called by others, even its bitterest enemies by the name of Catholic. And it is Apostolic, not only in right of its teaching the old faith, and of deriving its Orders by succession from the Apostles, but above all because Rome is the "Apostolic See," whose Bishop, the Pope, is the heir and representative of St. Peter, Prince of the Apostles, whom the Lord Jesus Christ made the Rock of the Church, on which it should be founded, giving him also the Keys of the Kingdom of Heaven, with power to bind and loose (St. Matt. xvi.: 18, 19) the grace of infallibility in matters of faith, to be used for strengthening his brethren (St. Luke xxii.: 31, 32); and

supreme jurisdiction to feed (or rather to "shepherd") the sheep of Christ's flock (St. Jon xxi.: 15-17). Hence St. Peter, they say, was Christ's vicar on earth, and the test of true faith and loyalty towards Christ has been from the first being in communion with and subjection to St. Peter, while yet he lived, and his successors ever since.

III. But St. Peter, they add, after ruling as Bishop of Antioch for seven years, transferred his See to Rome, and sat there five and twenty years longer, dying at last (in A. D. 67) by martyrdom, and bequeathing to the Popes as his successors, his three privileges of alone holding the Keys of the Kingdom of Heaven, of being infallible, and of being by Divine right supreme ruler and teacher of all Christians. Hence Rome is asserted to be the centre of Christian unity, being all, and more than all, which Jerusalem was to the Jewish Church; while the Pope so entirely sums up in his person the Divine authority, that if he should chance to take one line in any matter of faith or morals, and every Christian in the world were to take the other, the truth would rest with him alone, and every one else would be a heretic and a rebel for resisting him.

IV. Now, if all this is true, it was always true, and we must go to the Bible to find if it is true. For the Bible is the only authority whose Divinely inspired character is fully granted by both Roman Catholics and Protestants. That which is there binds both parties in the debate. Not only so, but the New Testament is our only trustworthy record of our Lord's life and words, of the history of the infant Church, of the acts of the Apostles, and of those very three sayings of Christ to St. Peter on

which the whole Papal claim is rested. Take away the Bible and nothing remains to support the Primacy of St. Peter, the basis of the Pope's authority. So we may fairly demand that the whole New Testament shall be searched to see if it indeed makes in favor of the Papal privilege. For we know almost nothing with any certainty about the Apostles except what is written down there. From all other sources we have only meagre, vague, and comparatively late scraps of information, always more or less uncertain, and often mere legends and fables. And all that is so recorded of St. Peter till some two or three hundred years after his time, is that after preaching in various places, he came to Rome in the reign of Nero (therefore not before A. D. 54), had a dispute there with Simon Magus, appointed either Linus or Clement as his Pope, and was martyred.

V. Now, if communion with, and subjection to, the Pope be a fundamental Christian doctrine, and a prime requisite for salvation, we shall be sure to find proof of it in the Bible. And if Rome is to us what Jerusalem was to the Jews that also will be set down. And lastly, we shall have the fullest details about St. Peter himself, showing how he ruled the first Christians, as Moses ruled the Israelites, as God's vicar on earth.

VI. It was said above that St. Peter's death is set down as in A. D. 67. If so, his five and twenty years at Rome begin A. D. 42, and his seven years at Antioch in A. D. 35. But the Acts of the Apostles and St. Paul's Epistles cover the time from A. D. 33 to 66, and yet do not give us so much as a hint of what, on Roman principles, is of first-rate importance for us to know—thus showing that God has not judged it

necessary that we should know it. More than this, there is disproof of it. For St. Paul was converted about A. D. 35 or 36. Three years afterwards (38 or 39) St. Peter was still living at Jerusalem (Gal. i. 18). It was in A. D. 44 that Herod put St. Peter in prison, for that was just before his own death in that year (Acts xii. 3, 23); so that Jerusalem was still St. Peter's abode two years after the time we are told he began to live in Rome. And when St. Paul went up to Jerusalem again, fourteen years later than his former visit, that is to say in A. D. 52 or 53, St. Peter was still living there (Gal. i. 1, 9). St. Paul wrote his Epistle to the Romans in or about A. D. 58, and not only does not say a word about St. Peter being there, but plainly implies that no Apostle had yet reached Rome (Rom. i. 11-15; xv. 20-24). St. Paul himself came to Rome in A. D. 63, but not only is there nothing said about St. Peter being there, but the chief of the Jews in Rome knew nothing more of Christianity than that it was a sect everywhere spoken against (Acts xxiii. 17, 22); clearly impossible if St. Peter had been living and preaching among them for more than twenty years. Lastly under this head, St. Paul wrote his Epistles to the Colossians, Ephesians, Phillippians, 1 and 2 Timothy, Titus, and Philemon, from Rome, the latest being about A. D. 65 or 66, and still there is total silence as to St. Peter, who thus in all likelihood did not come to Rome till just before he was martyred. So this whole part of the story breaks down when tested. An attempt has been made to set aside this evidence on the two-fold plea that in the Epistles to the Hebrews and to the Ephesians no mention is made of St.

James or St. Timothy, though Bishops of those peoples; and that St. Peter's name may have been omitted purposely to avoid the risk of drawing the attention of the government to him, so that this marked silence proves nothing. The first argument fails, because we do not know that the Epistle to the Hebrews was addressed to the Church at Jerusalem, nor whether St. Timothy was yet Bishop of Ephesus, or was living there, when the Epistle to the Ephesians was written, for the note at the end of the Epistle is of no authority. And, further, these are each single documents, where an omission proves but little, while a whole chain of documents concur in ignoring St. Peter. Nor is it likely that letters addressed to Christians at a distance, and not made generally public, could have endangered St. Peter, who cannot have been in hiding at Rome. If they endangered any one, it was St. Paul, and yet he did not avoid the risk. Lastly, these New Testament writings were meant not only for their own day, but for the Church of all time, and would therefore have mentioned St. Peter's position in Rome at all hazards, had it been needful for Christians to know.

VI. That St. Peter is not the rock of the Church can be shown very easily. God himself is spoken of in Scripture as the Rock of the Jewish Church (Deut. xxxii. 4, 15, 18, 30, 31; 2 Sam. ii. 2; xxii. 2, 32, etc.), and as the Gospel is higher and more glorious than the law, it cannot be that a mere man, however eminent and holy, should be the Christian's Rock. And St. Paul tells us plainly that "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11); and again, more exactly, "That Rock was Christ" (1 Cor. x. 4).



VII. That St. Peter had no special gift of infallibility is also clear from the New Testament. It was just after he received the blessing of Christ and the grant of the Keys, that our Lord said to him: "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men" (St. Matt. xvi.: 23). It was just after our Lord's prayer that his faith might not fail, that he denied him with an oath (St. Mark xiv.: 71). It was long years after his commission to feed Christ's sheep that St. Paul "withstood him to the face, because he was to be blamed" for a wrong judgment on a point of Church doctrine and discipline (Gal. ii.: 11).

VIII. That St. Peter had no universal rule and jurisdiction over the whole Church is also clear. He makes no claim to it himself in any of his speeches or writings, though it must have been his duty to do so, if it involved a great Christian doctrine, and though St. Paul does something very like it (1 Cor. iv.: 17; vii.: 17; 2 Cor.: xi.: 28); there is not one instance recorded of his exercising authority over the other Apostles; and there is even direct proof to the contrary. First, after Christ's Ascension. St. Peter does not fill up the vacancy among the Apostles caused by the death of Judas, as our Lord would have done, on his own responsibility, as the Pope makes Cardinals now, but merely advises an election (Acts i.: 15-26). Next, he is sent, by the authority of the Apostolic College, along with St. John to Samaria (Acts viii.: 14). Thirdly, after he had admitted Cornelius and other Gentiles into the Church, he was called on at Jerusalem to account for his conduct, and did so, not by declaring that

he, as chief teacher and ruler of the Church, could do as he pleased, and that had simply to obey, but by saying that he had been given a special revelation for the purpose (Acts xi.: 2, 4). Fourthly, in the Council of Jerusalem, St. Peter is only one of the debaters, while the President who delivers the final judgment is St. James (Acts xv.: 7, 19). Fifthly, we are expressly told that after a time St. Peter was restricted to looking after the Church of the Circumcision (that is, of native Jews), while the Gentiles were intrusted to St. Paul (Gal. ii. 7, 9). And as it is not pretended that the Popes have more authority than St. Peter had, or that there has been any fresh grant or revelation from God in their favor, it follows that, even if they were his heirs and successors, they are not the infallible rulers and teachers of the whole Church.

IX. As to Rome, it is mentioned exactly nine times in the New Testament (Acts ii.: 10; xviii.: 2; xix.: 21; xxiii.: 11; xxviii.: 14, 16; Rom. i.: 7, 15; 2 Tim.: i. 17). Seven of these have to do with St. Paul, not with St. Peter, one is concerned with Aquila and Priscilla, and the only one who even indirectly refers to St. Peter is Acts ii.: 10, where "strangers of Rome" are named amongst St. Peter's hearers and converts on the day of Pentecost. And instead of any earthly city being named as the Christian representative of Jerusalem, we are taught expressly that "here we have no continuing city, but we seek one to come" (Heb. xiii.: 14), and that our city is "the heavenly Jerusalem, which is the Mother of us all" (Heb. xii.: 22; Gal. iv.: 26).

X. Accordingly, there is no ground whatever for believing that any special

authority or sacredness is vested in the See of Rome, making obedience to it the test of true Christians, and it is worth while to remark that even when St. Peter himself was alive, St. Paul mentions that to say "I am of Cephas,"—that is I belong to St. Peter's followers—was a mark of the schismatical temper (1 Cor. i.: 12). And there is nothing to gain in changing Christ our Rock, and heaven our home and city, for the Pope and Rome.

XI. Nor is there one scrap of evidence to show that St. Peter was empowered to hand down any special privileges, supposing he had them, to his successors. Abraham, Aaron and David all had the promises to them assured to their descendants also (Gen. xvii.: 7, 8, 19; Numb. xviii.: 1, 7; 2 Sam. vii.: 12-16); but there is no word of the kind in the three texts which contain St. Peter's commission. And if he even had been given this power, not a scrap of evidence exists to show that he exercised it in favor of the Popes, or that any one till hundreds of years after his death, thought or said that he did.

XII. Moreover, the Church of Rome lacks the surest marks of the true Church, in that it is not obedient to Christ and that it does not keep to the teaching of the Apostles. Both in the Old and the New Testaments, all worship of any being save God is strictly forbidden, and also all religious honor done to images of any kind.

But in the Church of Rome, the worship of the Virgin Mary is practically on a level with that of God himself, and is far more popular and ardent in many places; while image-worship of a very coarse kind (and by no means confined to purposes of ornament or

memorial, as is sometimes asserted) is also widely prevalent. Again, whereas our Lord, when instituting the Holy Communion, laid special stress on the cup, saying, "Drink ye all of it" (St. Matt. xxvi.: 27), and St. Paul lets us know that this was the custom in his day, and that he expected it to last till Christ's second coming (1 Cor. xi. 26, 28), contrarywise, the Roman Church forbids the cup altogether to the laity, and allows it only to the officiating minister. And once more, St. Paul is very precise about the need of having public worship in the vulgar tongue (1 Cor. xiv. 13-19); whereas the chief service of the Roman Church, all the world over, is conducted in a dead language, understood as a rule only by the clergy, and not always even by them. And instead of loving the Bible, as the inspired Word of God, and endeavoring to promote devout perusal of it, the Church of Rome makes less use of it than any other great Christian body, keeps it as much as possible away from the laity, and does not encourage the study of it even amongst the clergy.

XIII. Thus the Roman Church is not one in its teaching or practice with the ancient Church, and so is not Apostolic. As to its claim to be the only body called "Catholic," this is not true either. On the one hand, the Eastern Church also calls itself "Catholic," and on the other, the official title of the Roman communion is not "Catholic," but "Holy Roman Church," just as the "Church of England" and "Church of Ireland" are officially designated. Nor is it Holy, either in the sense that the local Church of Rome has always been eminent for holiness, and a model for Christendom; or that Roman Catholics in general contrast favorably

in their moral conduct with other Christians. On the contrary, there have been long periods together when the Roman See was the wickedest place in Europe, and the Popes amongst the worst of men; while, even now, wherever there is a mixed population of Roman Catholics and non-Romans, as in the British Isles, in Germany, in America, and in Australia, there are always far more Roman Catholics among the criminal class than their fair proportion.

XIV. As to certainty, there is no such thing in the Roman Church. It has altered its creed three times since the Reformation, adding no fewer than twelve new articles of belief in 1564, another in 1854, and yet another in 1870; whereas the Church of Christ has kept to the old creeds, and is not in the least likely to change them. And there is no security now in the Roman Church against either the addition of new doctrines or abolition of the old ones. There is no certainty in morals, for the authorized moral text-books in the Roman Church play fast and loose with all the commandments, so as to confuse hopelessly the distinction between right and wrong. There is no certainty for ordinances and sacraments, because it is the Roman doctrine that unless the minister really intends to do what the service-book tells him to do, the rite he is performing is null and void, whether it be baptism, mass, ordination, absolution, or so forth, and no one can see another's intention, nor do more than hope that all is right.

XV. What the whole matter comes to in short, is this. We have only guesswork, and most unlikely and unprovokable guesswork, in favor of the

Special claims of the Roman Church. We have absolute certainty, the certainty of the inspired and infallible Word of God, that we cannot become members of the Roman Church without being forced to rebel against Christ's express commands, and departing from the doctrine and practice of the Apostles.

---

We have ready for distribution the article by Lord Robert Montagu, "*Reasons for Leaving the Church of Rome*," that recently appeared in these pages.

This, with the tracts, "*The Portrait of Mary in Heaven*," "*The Crucified Jesus and the Penitent Thief*," and the pretty Gospel story, "*Father Martin*" (64 pages), will be sent for 12 cents in stamps, and in quantities for Sabbath-schools etc., at lower rates.

---

### Spurgeon on Priests.

"What a poor miserable creature the priest is when a soul is under the sense of sin! Have you ever met with a person who has been really broken in heart, who has gone to a priest? If so he has been made ashamed of his looking to men, for he has found him to be a broken cistern that could hold no water. Why, my brethren, if we had this platform full of popes, and one poor soul under a sense of sin to be comforted, the whole lot of them could not touch the sinner's wound, nor do anything to staunch the bleeding of his heart! No, no, the words of the best of men fall short of our need. As the dying monk said: '*Tua vulnera, Jesu!*'—'*Thy wounds, Jesus!*' These can heal, but nothing else can. God must himself wash us. Nothing short of his personal interposition will suffice." *Sermon on Psalms li.: 7.*

## FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

## LETTER IV.

NEW YORK, April 14, 1887.

SIR :—Continuing the subject of my last letter in reference to the Knights of Labor, I said to the representative of the order who called upon me, after he had read "The Pope's Soliloquy," "You see the Pope has not made up his infallible mind whether to bless or curse your body. He is on the fence and will remain there for some time. Cardinal Gibbons wants the old man in the Vatican to send you even a conventional or complimentary blessing, like what came to Father McGlynn and his friends the other day. But what good will the blessing or approval do you?"

"I do not know what good it will do us," said he; "but as there are so many of us Roman Catholics in the Knights of Labor, it could not do us any harm. That is how we look at it, and it was in that spirit that Master Workman Powderly visited Cardinal Gibbons and laid before him the plans and hopes of the order."

"But, my friend," said I, "you seem to overlook the fact that all the Knights of Labor are not Roman Catholics, and that the Protestants among them would consider the Pope's blessing a hindrance rather than a help to their success. You must remember that while the blessings of the Pope are of doubtful value, his curses have brought good luck, prosperity and peace to every individual and every country so fortunate as to receive them. I need not remind you of the Reformers of the sixteenth century and the Protestants of all nations. England in the past and Italy in our day have been blessed in inverse ratio to the quantity and quality of the Papal anathema. The blessing of a good man could do no harm to any one, it is true, but it is not as a man that the Pope would bless your order. Even his most fanatical adherents do not claim that he is infallible as a man, but as Vicar of Christ and head of the Church. It is in the latter capacity that he would bless you, and as Christ has no vicar on earth, because he needs none, you can see that the self-styled vicar is a fraud. Now the blessings or the cursings of a fraud are of no avail, except that the curses, like chickens, are sure to come home to roost."

"But the Roman Catholics do not believe the Pope is a fraud," rejoined the Knight of Labor, "though I suppose some Protestants do."

"Yes, a great many Protestants consider him a fraud, and with good reason, too. And many Catholics are coming to be of the same mind. His own countrymen found him to be a fraud as a king or temporal ruler, and they deposed him. Every Christian who thinks on the subject must set him down as a worse fraud in his capacity as ruler of souls. Those whom God rules and directs are endowed with Christian graces and virtues, while Roman Catholics, over whom the Pope rules, show—I do not wish to say anything harsh about the poor people, whom I sincerely pity—but it is evident to every one that the Pope's children do not exhibit the characteristics of the children of God."

"Still," said he, "we think the blessing of the Pope would help the order."

"Rome never gives anything for nothing—not even a mass to deliver a soul from Purgatory—and if your order should receive the Papal sanction you will have to pay for it."

"Not a cent," said he, hotly; "we do not propose to swell the treasury of the Church by our contributions as Knights of Labor; the order would not allow it."

"It is not in money that Rome will seek payment for her approval; it is in political favors. By the aid of the 'Master Workman, walking delegates,' etc., political slates will be made up that may or may not benefit the order, but that will assuredly redound to the glory of the Roman Church. Political power—the Pope in Rome calls it "temporal power"—is what that Church seeks in all countries, and in the United States more ardently than in any other; for here the people are the rulers; and if she can control the politics of this country, her future is assured. The "Labor Vote" is becoming an important factor, and the wire pullers in Rome are not slow to see how it can be turned to good account."

"The Knights of Labor cannot be manipulated in that way by any Pope or potentate," said their champion, "and you ought to know that by their action in recent elections."

"You do not know," I continued, "that every priest in the United States is an agent of Rome, and that he has at his command the most terrible weapons for coercing the people that the world has ever seen. A Roman Catholic Knight of Labor when he goes to confession to his parish priest is like clay in the hands of the potter. No one doubts that bishops like Corrigan, who openly dabble in politics, are acting under orders from headquarters. In his efforts to defeat the Constitutional Convention in New Jersey ten years ago, and in this State last year, he ordered his priests to instruct the people to vote according to his views, and it must be assumed that they did. In like manner, priests will be required to instruct the Knights of Labor in future elections, and if either party disobeys, the censures of the Church will be hurled at the offender. The priest, as in the case of Father McGlynn, will be deprived of his parish, and the layman will be sent away from the confessional without absolution."

"But in such a case we would disobey," said he, with energy, "and would get along without their absolutions."

"Not while you are Roman Catholics," I said to him quietly. "The day you can get along without priestly absolution you cease to be a member of the Church of Rome. If you are in sin, and desire to be delivered from that state, there are only two courses open to you—to repent and confess to the Almighty, or to confess to the priest of Rome. If you go to the latter you are in his power and must accept the conditions he imposes with the absolution. You say you would not obey him if he sought to manipulate your order in the interests of his Church, but would go without his absolutions. Then you would have to go to God with your confession and be in his power. Which, do you think, would treat you best? Would God require of you to act against your conscience on condition of granting you pardon? No; if you repent and believe in the Divine Power to forgive

you, the work is done. God sent his Son into the world, not to condemn the world, but that the world through him might be saved. He will pardon you if you call upon him, and if you have his pardon and absolution you will not need that of the priest, and if you do not need the priest, you are not a Roman Catholic."

He seemed to agree with me, Cardinal, and was evidently pleased that I had taken so much interest in his order. As he was leaving my office I called his attention to that part of your report to the Propaganda on the Knights of Labor wherein you commended them for their zeal as Roman Catholics. I read to him the following passage: "The workingmen of America are intelligent, instructed, devoted sons of the Church, ready to give their blood as they give their means (though scanty and hard-earned) for her support and protection." I asked him was that true?

"It is not," said he, "we have been giving our means to the Church, but we will not shed our blood for it. When the Pope wanted his own countrymen to shed their blood in defence of his temporal power, they would not do it, and it is a deception on the part of Cardinal Gibbons to make the old Pope believe that American workingmen are such idiots as to be ready to fight for the good of the Church. That day is past and gone."

"But, my good friend," said I, "Cardinal Gibbons was presenting a strong argument in your favor, and you must not accuse him of deception when he held out such a tempting bait to the man whose blessing you covet. He knows that the Pope is bewailing his loss of temporal power, that he calls himself the prisoner of the Vatican, and that he would plunge all the nations of Europe into war if he could, in order to regain his position. The nations will not go to war for him, but the working people in every country must be brought into line to work for the interests of the Church, and America is the most desirable field for such a purpose. It is plain that this is what Cardinal Gibbons desired to bring before the Pope. If, then, your order be sanctioned and approved by the Church of Rome, you must be ready, as the Cardinal says, to shed your blood for it. It is generally believed that Rome must yet fight for her supremacy, and you will be called upon to take a hand in the struggle, or else the Cardinal is placing you in a false position. Protestants will resist Rome. They are bound to do so by their profession of faith. In such a contingency will your Protestant brother Knights stand by you? My good friend, the Protestant workingmen of America will not only look upon you Roman Catholic Knights with suspicion when you get your blessing from the Pope, but they will despise you as traitors to the cause of honest labor. While your souls and consciences are in the keeping of popes, bishops and priests, you are not free men. The yoke of Rome is upon you, and while you wear the badge of slavery, you will be strangers and foreigners in this free country."

Unless you can get the Pope off the fence, Cardinal, and induce him to hurry up with his blessing, the Knights of Labor will not value it much.

Yours Truly,

JAMES A. O'CONNOR.